LUTHERAN MEN

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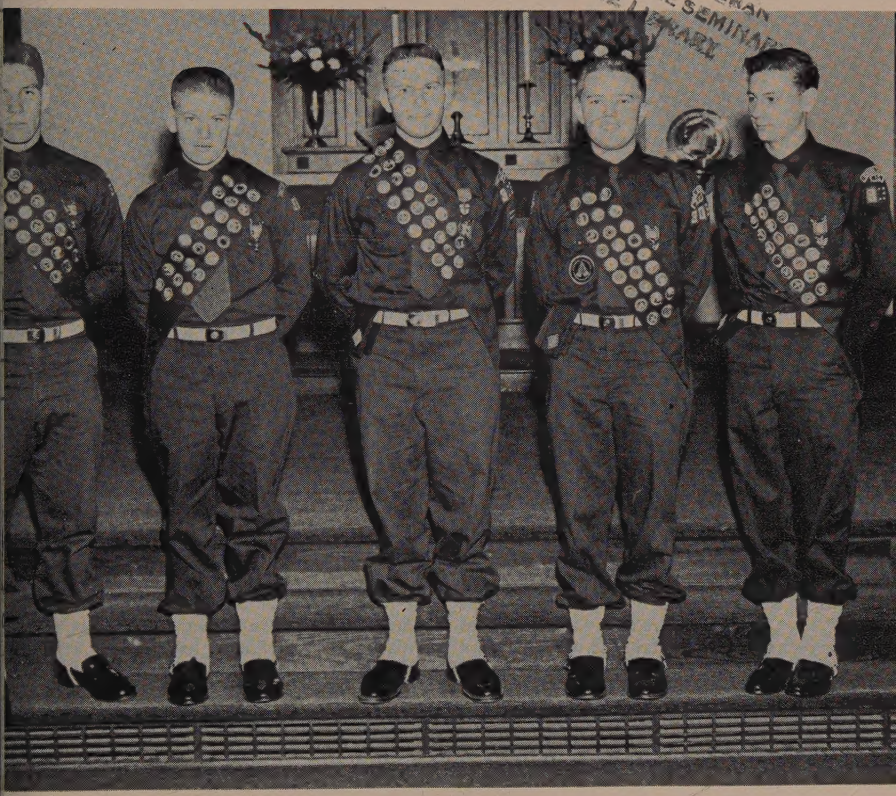

FEBRUARY, 1958

Wanted: More Brainy Persons

We have more television sets, electric shavers, tooth brushes, cigarettes, beer, detergents, aspirins, sleeping pills, ice cream, and more horsepower in more automobiles than the Russians. Good for us!

But judging from reports about Russia's school system, we must conclude that the Soviets have more brainy persons than we do. So we must work hard to catch up with them. Ring the school bell.

After we've accumulated a good quota of brainy giants, there are a few things I'd like them to try to figure out.

I'd want them to work on the difficult problem of inventing an inexpensive 100-horsepower automobile; explain how an automobile as foolproof as science can make it can be operated safely; put worth-while drama on television without giving the sponsor ulcers; give a new dictionary to the advertising man on Madison Avenue in which he can find a word to replace "miracle," which is used to describe anything and everything and exciting; explain how it can be humanly possible in this busy land, where a works as long as 40 hours a week and has only two full days off, to find time for hour of worship in church, and perhaps an extra hour a month to be busy in U Lutheran Church Men; how really to mobilize manpower for Christ.

Brains alone won't solve all problems, nor will they take us into the Kingdo God. But the Lord expects us to use our heads. Jesus complained that the childre this world are wiser in their generation than the children of light. He expects us to

Certainly we realize that our lives do not consist in the abundance of our posses organizations, techniques. What profit is there in superfluous horsepower, entertain without quality, leisure without purpose, words without meaning, luxury without educ slogans about God without faith and works, organizations and techniques in the c without devoted manpower?

Think!

J. B. M

LUTHERAN MEN

The Magazine for Church Men

olume 39 **February, 1958** **Number 2**

Contents

r Second Front — and You ____ by Carroll L. Charles **4**
rtnership ____ by Raymond H. Tiemeyer **6**
outing in the ULCA ____ by George A. Eichler **8**
eration: Reclamation (topic) ____ by G. S. Helgeson **10**
ws and Views from Headquarters ____ by Howard L. Logan **14**
in to Man ____ by Lawrence M. Reese **16**
ucation for Living ____ by Earl S. Rudisill **18**
ing the Second Mile ____ by Carl Wolford **19**
norary Life Membership ____ by Phares G. Beer **20**
ws of Men and Their Activities ____ **21**
urches and Segregation ____ **23**
e Boy You Missed ____ **24**

Cover Photo

Five boys of Scout Troop 303, sponsored by Mt. Moriah Lutheran Church (China ve, N. C.), were presented with Eagle Scout Awards on Dec. 22 at the regular morning ice.

It is believed that this was a record number of boys from one troop to receive the ard at one time in the Uwharrie Council, and high tribute was paid to Scoutmaster es Greeson.

The boys are (left to right) Howard Barnhardt, son of Mr. and Mrs. Howard Barnhardt Landis; Wayne Freeze, son of Mr. and Mrs. Tom Freeze of Five Forks; Perry Beaver, of Mr. and Mrs. Carl Beaver of Five Forks; Danny Overcash, son of Mr. and Mrs. ght Overcash of China Grove, and Billy Elliott, son of Mr. and Mrs. W. R. Elliott Five Forks.

The Rev. D. W. Zipperer, pastor of the church, introduced the five boys and presented m to Rowan County Scout Executive Aubrey Atkinson, who called Scoutmaster Greeson the parents to participate in the presentation. Mr. Atkinson called upon Ross Garrison, ed Rowan County scout executive of Salisbury, to assist with the presentation.

At the conclusion of the ceremony Scoutmaster Greeson, who has been in charge the troop since its organization 10 years ago, was presented with a suit of clothes accessories as a gift from the sponsoring church for his excellent work with the scouts.

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Our Second Front—and You

BY CARROLL L. CHARLES

A Letter

Big City, USA
The World
January 1, 1958

Honored Prince Beelzebub:

We are finally making inroads on St. Paul's, that annoying group on 13th Street. You well remember how they have flourished and how every ruse we tried failed! Such a spirit they had! What a headache they have been!

But now the neighborhood is changing. People are moving! Apartments need repair! And best of all, the newcomers are solidly in our camp!! Now I often hear neighbor speak bitterly against neighbor. We shall reap a harvest!

St. Paul's is declining in membership but never underestimate stubbornness of their pastor. H working twice as hard as before l we don't lose as many to him nc He's been hurt by the transfer those four active men who cau us such sleepless nights.

We have the congregation couraged and now they blame newcomers for their troubles. T failure of that old heating syst was a stroke of luck! It made th delay the roof repair. That build is draining them! One member going to mention relocation at th annual meeting this month. Oth will take up the idea and you kn the usual pattern—X2. Soon community will be all ours! Scra another one!

A Happy New Year! Our ma plan is working!

Your demoniacal serv

Wormwood

The Rev. Mr. Charles is an administrative assistant for the ULCA Board of American Missions and is in charge of Urban Church Planning.

The New Battlefront

A new battlefront challenges the urch. Some Protestant leaders term is new front the greatest life-and-ath struggle in Christendom's his-ry; while others, more conserva-e, regard it the problem of our ne. These new battlelines are trenched in every American city. For more than a decade the rculean challenge to the church has en the mushrooming communities suburbia. The Board of American ssions has accepted this challenge, d every effort to plant the church ill be continued in the fruitful ars ahead. But as the tempo of w work has quickened, this board s been conscious of the swelling nble from this new battlefront k in the city. Each year a few re city congregations have wel-ned the board's encouragement l assistance with workers, salary , loans, and grants. Requests for h assistance are increasing! The ure need may be overwhelming. d this is the second battlefront's llenge; a challenge as great as new fields entered in recent rs. For the American city is nging and this change confronts church with what may be its atest opportunity in a lifetime.

Effect of Change

City change is a part of the ure of modern urbanization. We rapidly becoming a nation of dwellers. And America is on move; each year an estimated 00,000! Many of these move communities in the same city. er sections of our cities have erienced a daily exodus of their residents to outlying areas where a modest ranch home provides space to stretch. They are replaced by newcomers into the city or by people moving from less desirable areas. For in spite of this exodus, very few cities have declined in population. Some cities have increased, and most have remained relatively stable.

A few words cannot adequately describe a changing neighborhood. Mobility means short periods of residence with little concern for property already rapidly declining. Absentee landlords often exploit the people by encouraging overcrowding to increase rental income. The newcomers usually represent a lower economic class, bringing with them many social problems and lower moral standards. They may come from different ethnic backgrounds. A feeling of community soon breaks down. All this helps produce a sense of isolation, suspicion of one's neighbor, and a bitter desire to fight back at the cruelty of the world.

Change Creates Opportunity

Out of this seething cauldron of change, God has handed us our greatest opportunity. For these new residents are usually non-Lutheran and unchurched. The common community picture is a greater number of unchurched with Protestant preference than ever before. But reaching them is not easy. From past experience they believe the church has little meaningful to say to their lives. They present today's Macedonian call.

We must also realize that many of tomorrow's leaders will come out

(continued on page 27)

PARTNERSHIP

BY RAYMOND H. TIEMEYER

"I thank my God in all my remembrance of you, always in every prayer of mine for you all making my prayer with joy, thankful for your partnership in the gospel." Philippians 1: 3-5

In a previous meditation we discussed the meaning of *koinonia.* We said it meant the bond, the fellowship, which is given by God to unite all Christians. In this text we have the word *koinonia* again, but in this setting it is translated "partnership" —the "partnership in the Gospel."

Dr. Richard Syre, one of my professors in the seminary, came to this country from Austria. He said that one of the greatest differences he noticed in America was that it is a nation of joiners. In Austria, as in all of Europe, if you are baptized into the church, you are in. But in America you must join the church, then someone asks you to join the choir, then to join the Brotherhood, join the LLM, join the evangelism mission, the tithers club, etc.

There are values in having to specially commit ourselves to vario activities in the church, but the is also the danger of dividing t *koinonia*—the unity of the churc In all this joining we are tempt to think we're climbing a ladder more and more select circles of t *koinonia.* There is thus a danger dissolving the partnership of t gospel.

The Brotherhood has adopted new constitution and we are thi ing about the future. The Broth hood in our congregations can m forward in this future by grow in the partnership we have in Gospel.

One of the ways in which we grow is by avoiding exclusiven For example, I wonder whether should address another member the Brotherhood as Brother . . . unless we address every man in church as "brother". We are br ers with all who have been gi the forgiveness of sins. To deve an exclusive circle is shortcircuit the unity of the church. The Brot hood members should not atte to build a private fellowship extend their friendship to all m bers of the church.

Another way in which Brot hoods can grow in the partners

This is the second of two meditations Pastor Tiemeyer presented at the United Lutheran Church Men's Pittsburgh convention last October. Pastor Tiemeyer is the administrative assistant to ULCA President Franklin Clark Fry.

the Gospel is by avoiding a
ger for attention.
worshipped recently in a church
had a large brass plaque on
back wall which read, "The
munion card holders were given
he Ladies Guild." I'm sure that
plaque cost more than the hold-
There, for example, was a guild
used its gift, small though it
to guarantee the guild attention
all posterity.
like my right hand. It serves
vell. Today it has already shaved
helped put on my clothes, fed,
opened doors for me, but I pay
attention to it. Think how
ulous it would be if I would
to say, "The scripture text is
en in Phil. 1: 3-5, and I'd like
ake this opportunity to thank
hand for opening the Bible to
place." No, my hand is a part-
in my body. It is expected to
my body without attention. In
it would become a hindrance
demanded credit for all its
ce. The Brotherhood is a part-
with other boards, agencies,
iaries, committees, guilds, and
cils in the Body of Christ. It is
most useful partner when it
nes so interested in its service
it forgets its identity.
cidentally, this matter of seeking
ion also applies to individuals.
ng is more destructive to the
of the Brotherhood than when
ndividual uses the organization
quire attention for himself.
other way in which we can
in the partnership in the Gospel
l this point is closely related
y last point—is by avoiding the
ht that we adopt projects to strengthen the auxiliary. The Brotherhood should adopt projects to serve the church rather than to serve the auxiliary.

We organized a Boy Scout troop in one of the churches I served. The leaders of that troop were very zealous. They did an excellent job of organizing the troop and I told the congregation so during my announcements on two or three Sundays. But after the troop was well under way, I gave no more time in my announcements to the scouts than I gave to the other organizations of the congregation. The scout leaders did not understand this. They wanted me to announce that the scouts folded the bulletins. They wanted me to announce that the scouts were ushering, and then that a scout was serving as acolyte, or that the *scouts* were collecting used clothing. They were more interested in their organization and its popularity than they were in the service that they were performing.

It all came to a crisis one night. Most things do come to a crisis, you know. I was returning home late from calling when I noticed that a light had been left on in the church. I stopped to turn it off. The troop had been holding a court of honor that evening. They had used the altar in the parish school room. There stood the altar and on the altar the cross, and behold, on the cross hung the charter of the scout troop. These leaders, thorough and zealous though they were, were thinking of their organization as an end in itself. You see, without realizing it, they had made the charter more important than the

cross of Christ.

As we look into the future it is not necessarily the popularity of the name that counts and it's not numbers, but it's how the Brotherhood has lost itself in the partnership in the Gospel with the other guilds, councils, boards, agencies, auxiliaries, departments and committees.

We have just adopted the new name, United Lutheran Church Men. When you think of that name what picture comes to mind? Is it a picture of thousands of men, marching shoulder to shoulder, arms linked together, line upon line, phalanx upon phalanx, holding high the banner, United Lutheran Church Men, and singing "Stout-hearted Men," force which would cause the enem to panic simply at the sight of i numbers and perfect organization I hope not, for it's not we wh unite ourselves; it's not our manhoo and it's not our determination th will make us strong.

Rather, when you hear the nam United Lutheran Church Men, I ho that you see a picture of Chri reaching out to unite us men, sinf though we be, into the fellowship the forgiveness of sins. I hope th you will see Christ reaching out unite the men of the church into partnership in the Gospel.

●

Scouting in the ULCA

By Dr. George A. Eichler

Director of Scouting
Aubrey Mauney, Kings Mountain, N. C

This is written on January 1, 1958, the opening date of what promi to be a very important year in history. The issue of war or peace is upp most in the minds of men the world over. Man now, we are told, posses the power to destroy our present civilization. This is not a pleasant thou to contemplate. With the many evils in our present social order there people who look on the dark side and wonder if our civilization is wo salvaging. We definitely believe that it is worth saving especially if we to it that our boys receive the right kind of training. The home, chur school and other organizations like scouting must take a deeper interest the life of the growing boy.

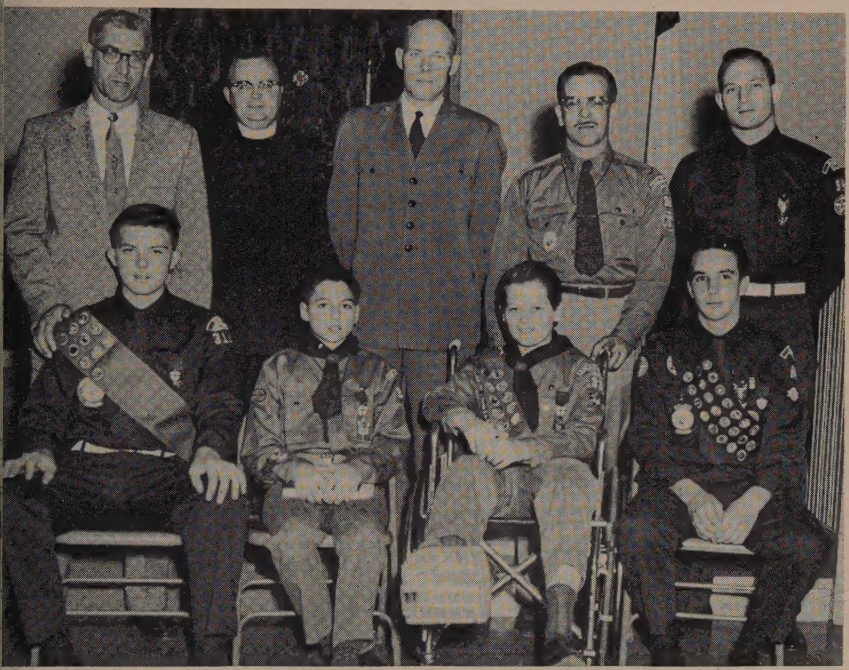
Good boys are the only raw material out of which good men can made. We must stop being frustrated by news articles about the wickedness of a small percentage of teen-agers and pay more attention to constructive guidance of the large number of good American teen-age boys. They will determine the fut of America, so let's go to work them. Ask yourself, what have done for boys in 1957. It is time to resolve to do more for b

1958. There are many positions scouting that you can fill. Volun- er your services now. Keep boys owing in Christian citizenship in e best country on earth. In this ay you will serve your God and our country.

A new record—870 Pro Deo et atria Awards granted in all Lu- eran synods in 1957.

A grand total of 1776 Pro Deo et Patria Awards were made to ULC boys as of October 19, 1957. The sad part is that 7501 boys began to work for the award and only 1776 finished and received the award. Teen-age boys must continually be encouraged. Pastors are busy people but boys are important.

●



Scout With Only One Leg Among Those Receiving Pro Deo et Patria Awards

The four scouts shown above received the Pro Deo et Patria Award at St. Mark's San Fernando, Calif., on Dec. 8.

They are (left to right) Life Scout Roger McCandless, First Class Scout Allan Vizents, e Scout Kris Warloe (in wheelchair), and Eagle Scout Keith R. Snyder. Standing (left right) are Post Adviser Cecil Wright, Pastor Kenneth E. Linton, District Scout Executive hard Aus, Scoutmaster Robert Drake, and Post Adviser Vern Orth.

Scout Warloe lost his left leg in December, 1956, while going Christmas caroling with er scouts in a bus which was involved in an accident with an automobile. Walter rloe, scoutmaster and father of Kris, was killed in the accident. After a month's valescence, Kris continued his Pro Deo et Patria work and completed it, spending five nths in the hospital doing some of the required work for the award. His chief project a miniature altar with the proper appointments.

The projects of the other scouts were: Roger, a bookcase for the church; Allan, a day school attendance board; Keith, a Sunday school lectern.

The Topic for March

An Inter-Lutheran Topic

Edited by the Rev. John Mangum

Operation: Reclamation

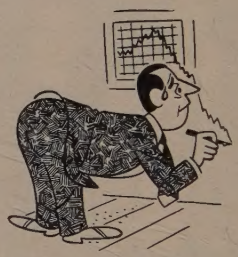
BY G. S. HELGESON

When Paul wrote to the Romans he said, "If you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved." (Romans 10:9) This is what we did at the altar of God on confirmation day. On that day we all promised that we would be true to the Lord as long as we lived, "by the grace of God."

A lot of things have happened to us since confirmation day. Things have happened to our spiritual life. Some have grown stronger in the Lord. Others have slipped back. And some may not be walking with the Lord at all tonight. There are many reasons that enter the picture. Basically, however, it is what we have done — or neglected to do — with the means of grace that determines where we stand tonight in our relationship to Christ.

Paul describes the church not as an organization, but rather as "the Body of Christ." (Romans 12:5) When any member of our body is sick or weak or infected, it affects the whole body. This is also true of the body of Christ.

In our congregation there are some very disturbing statistics that indicate some things are not as they



When Attendance Declines

should be. We have ..... baptiz members. Last Sunday there we ..... people at our worship servic ..... of our members were there. We have about ..... men the church but only ..... men atte our adult Bible class. (Note: If y do not have any adult classes, y should ask whether there ought to be one. Why not challenge the n to decide tonight to form the nucl of this class and to recruit memb for it?) Our average attendance Holy Communion is ....., yet have ..... communicant member

God has placed our congregat here for a purpose. He said we to go and make disciples and to bu up the body of Christ. Obviou when many claim by their meml ship to be believers, but seldom never attend worship service or H

ommunion, something is wrong. ul said, "If one member suffers, e whole body suffers." Any care- sness within the church must be the ncern of the whole church.

Paul also said, "My heart's desire d prayer to God for them is that ey may be saved." (Romans 10:1) n you say the same? When Jesus w the multitudes "he had com- ssion for them, because they were rassed and helpless, like sheep thout a shepherd." (Matthew 9:36)) you have that compassion of rist for others, beginning with our ngregation?

The question tonight is: Do we re about other members of this con- egation? Are we concerned about ch others' relationship to Christ? e we willing to try to help one an- ner? Or do we pass off our respon- ility with the words of Cain, "Am I my brother's keeper?" (Gen. 4:9)

If we really care, what shall we do? We can sit and talk about it and lament over it, or we can go out and do something about it. Perhaps the words of another are true of our congregation also: "Not only are too many Christians just standing on the promises, but too many are just sitting on the premises."

How can we reach other men and bring them back? When Jesus gave the great commission he also promised, "You shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses." Believers have what it takes to witness. We have the Holy Spirit. We have his word and the gifts and talents he has given us. Nevertheless, isn't it true that we find it easier to talk to people about politics, the weather, or 'the church' than about Jesus Christ?

Author

The Rev. G. S. Helgeson is a member of Division of Evangelism, Department of ne Missions of the Evangelical Lutheran rch, Minneapolis, Minnesota.

Topic Aims

. To lead the men to see and act upon implications of Christian vocation for r relationship to other members of the rch. Special emphasis should be placed n their responsibility to those men of the rch who have become inactive in their istian witness.

. To train the men in the skills needed witness effectively to lapsed members of church.

. To plan for and make calls in homes nen who have slipped from active parti- tion in the life of the church.

To The Leader

his program is intended to be primarily earning-by-doing session. Consequently, it not be read to the men and it must be ned carefully. There will not be time for ng business meeting nor for recreation, the men should be challenged and re- ted. Instructions should be followed care- y or you will end up on a dead-end et. Note that much of the content of the program will come from the men during the meeting.

You will need to obtain the following information and material before your meeting:

Baptized membership of congregation—
Average Sunday morning attendance—
Number of members **not** in church on average Sunday—
Number of men who attend Bible class—
Number of men who **do not** attend Bible class—
Number of communicant members—
Average attendance at a communion service—

Cards for visitation: On separate cards, place the name and address of each man of the church who is inactive (Seldom or never attends Sunday service and takes no part in other activity). List on the card possible reasons for his not being active (works on Sunday, hurt feelings, doesn't like the sermons, etc.). Ask the pastor or council to help you make up this list.

Display materials: Write to the church's evangelism department and ask for suggested materials on witnessing and for tracts to leave in the homes.

Begin the presentation by reading the first part of the topic to the group. Then proceed by following the directions given.

Directions

1. Divide the men up in buzz groups of four or five. Each group should appoint one man to report their findings. Ask the following question: "Why do we hesitate to talk to others about spiritual things?"

Request the men to be very honest and pointed in their answers. Allow about three minutes for the groups to discuss the question. Then ask the reporters to give the answers suggested by each group. Write them on the blackboard. Do this as quickly as possible.

Some of the answers may be something like this:

Don't know how.
Afraid of what people will think.
Don't know Bible well enough.
Not sure of our relation to Christ.
Not qualified.

2. Ask the groups to "buzz" three more minutes on the following question: "What can we do to overcome this hesitation so we can learn to talk to people about Jesus Christ?"

Collect the answers as before and list on blackboard. Keep it brief.

Some answers you might get:
Need more Bible study.
More time in prayer needed.
Training in how to do it.

3. Lead the group in discussion. You might start by saying, "On the basis of what we have said about why we hesitate to talk to people about spiritual things and what we can do about it, can we make some decisions as a group of men tonight?"

Your discussion, of course, will depend on what has come out of the groups. The following are examples of what might be done:

1. We have said we don't know our Bibles well enough. Should we have a brief Bible study at each one of meetings? What do we want to st — way of salvation? How to witne

2. We have said we don't kn how to approach people. Well, as p of our meeting tonight, we are go out to do some visiting. (Here leader will pair off the men and g at least two cards to each team. T are requested to make only one — the extra card is to be used case no one is at home on the f call.)

These calls will probably last 15 20 minutes. All men should co back to the church and share th experiences. It must be remembe that many cases will require m than one call to get a response. fact, some may need many calls o a period of time. Two things may grow out of this meeting as you h your sharing session: 1) A decis to do this every month (perhaps connection with the brotherh meeting); 2) A request for m training. No one can be trained one night. It takes constant train for this work.

Your group will want some ad or "tips" before making their c The leader may read the follow suggestions to the group before go out. Or he may wish to have instruction sheet printed for man prior to the meeting.

Suggestions for Calling

1. You are calling on church m bers who are not active — go to t in love.

2. Pray for the one to be vi before going.

3. At the door: Make the pr introduction if you are not acqu ed. You might say, "Good ever

you Kenneth Jacobson? I'm John midt and this is Orville Jones. 're members of Grace Lutheran urch. May we step in and visit a minutes?"

. Inside the home: Break the ice. k about every-day things — the ldren, his job, even the weather.

. Getting to the point: You might , "We were at a Brotherhood meet- tonight and talked about being hful to the promises we made on firmation day. And about the im- tance of reading and hearing the rd of God regularly, and coming the Lord's Supper. Kenneth, we ainly would like to have you ng, not only on Sunday morning, at our Brotherhood meetings, too.

6. Getting action: He may agree with everything you say, but you want action. You can say, "Next Sunday our pastor is speaking on the theme, '————————.' It sounds real helpful. Won't you come?" If he hesitates, suggest, "We'll stop by and pick you up."

Tips

One person leads in the conversation.

Do not argue.

Seek to be a witness for Christ as you visit.

Be a good listener.

Use the name of Christ soon — declare your loyalty.

Be sympathetic.

Don't put people on the defensive.

An Unexpected Gift

The first personal gift of $100 in the last two years was received rom Judge Lawrence Speckman of Louisville, Ky., a former president of the ULCA Brotherhood. Thank you, judge! Who will send the econd such gift? This is the way to hasten the day of total support of our program by our men.

Clinton Hawkins (left), chairman of the NCCCUSA General Department of Men's Work, with Howard Pyle, deputy assistant to the President of the United States, and former nor of Arizona. Mr. Pyle spoke to 500 delegates and visitors at the United Church luncheon, held during the NCCCUSA Assembly in St. Louis.

News and Views from Headquarte

Howard L. Logan, Executive Secretary
231 Madison Ave., New York 16, N. Y

What's Wrong?

Why has the men's auxiliary of our church failed to interest a lar number of the men of the United Lutheran Church in America? There been organized men's work in our church for almost a half-century n The church-wide auxiliary has been functioning for at least 40 years. we find that approximately 20,000 men are closely related to the auxili for men. This in no way represents the valuable contribution that men making to the church through their own congregations, conferences synods. The 1958 Year Book of our church reveals that there are 2404 m organizations of all kinds in the United Lutheran Church. The total mem ship in these groups is reported at 75,065. The ULCA Brotherhood approximately 900 congregational units with a membership of 20,000. The total communicant membership of the church is reported in excess of 1,168,000. Assuming that one-third of these are adult male members, one gets some idea of the potential of our auxiliary.

One could give a number of reasons why the response of the men of our church to its auxiliary has been so small. It is wise to be aware of some of the basic causes for the lack of response on the part of men. However, one should never be content just knowing the causes and effect. If the auxiliary is worth while in the life of the church, then we should find ways of increasing the response. It is our view that there is not only a place, but a need for a vigorous men's program in our church. Great strides have been made in the past decade by the United Lutheran Church in America. But which one of our leaders can say that we have in any large measure awakened the potential ness of our church?

Stewardship and Evangelism

One of the dramatic upsurges our church has been in the stewa ship education and giving of our p ple, especially since the end of W War II. Perhaps the marked incre has been so noticeable because we so little before. Our hats are off to splendid direction we have had in stewardship program, but we sh not forget that we still have a l way to go even within our own theran family, where our recor not the best. *A vital, dynamic m auxiliary could be an instrument helping our people to make a resp more related to the love of God us.*

The Lutheran Evangelism Mis has awakened the church to its sponsibility and opportunity in e gelism. Thousands of men and wo

r the first time witnessed to their ith by inviting non-Christians to orship and to accept Christ as their aviour. With a membership of over ie million we increased our com- unicant rolls by less than 40,000. he number of adult baptisms were ightly under 10,000. In 1956, the st year for which figures are avail- ble, there were 428,000 confirmed embers who did not commune at l. *We believe that a more adequately obilized man-power in our church uld increase the combined witness the United Lutheran Church where er its congregations live.*

Thus far we have written only of e possible effect within the church a strong men's program. What ch a program could mean in the e about us is unlimited. We are OT conspicuous by our witness in ciety. We have not been leaders in e applications of the Gospel to the cial issues of the world in which live. We have not in any large gree taken Christ into our offices, ops, stores, schools and halls of vernment. Our faith in Christ can- t be contained *within* the church. must be evident in our life *outside* church. *A men's program cannot erlook the implications of our faith the searching problems that con- nt modern man.* Our auxiliary uld become the vessel through ich our men accept the responsi- ty of living their faith completely.

What Can You Do?

f we haven't done too well up until v, then perhaps we need to ex- ine the life and work of our or- ization. In our opinion, the rch and its organizations either gress or they fall behind. There is no standing still in the church. Those of us who are NOT satisfied with our auxiliary's contribution to the life and work of the church have been looking hard and long at it. And we have been looking at some of the other men's groups within the Protestant Church. However, it is an easy thing for the leadership to get ahead of the membership in any organization. And while the group never rises above the level of leadership, still that leadership can go only as fast as the membership is willing to permit it. YOU, the readers of our magazine, would do your church a real service if you too would examine critically the structure of men's work as you are familiar with it.

The grass isn't always greener on the other side of the fence. Nor is anything necessarily good because it is new. Yet it is possible to get in a rut from which it becomes difficult to extricate oneself. If we are to be true to our place in the church then we must desire that our auxiliary become the strongest possible instrument for service to the congregations and the communities of which we are a part. We must be willing to be flexible in our thinking in this entire area of auxiliary status, program, purpose and function. Only as we serve the church do we have relevance. What kind of a men's organization do you want?

●

A Lutheran First

The first English Lutheran hymnbook was published by the Rev. Dr. John Christopher Kunze of New York in 1795. In 1784 Dr. Kunze became professor of Oriental languages and German. He was also a regent of King's College, which later became Columbia University.

MAN TO MAN

BY LAWRENCE M. REESE

Retreats

If any of the neighbors near Spring Mountain House had looked out of their windows that Saturday afternoon they would have seen a strange sight: men strolling alone quietly through the nearby woods and trails. Unlike hikers and huntsman, however, these men were sober and quiet, their faces etched deeply in thought. What were these men doing? They were engaged in one of the quiet hours of the annual men's retreat which was sponsored by their congregation's United Lutheran Church Men.

Walking alone in silence is just one of the features of the retreat. For most of the men who attend, the retreat is the one time during the year when men can get off by themselves for the sole purpose of developing their spiritual lives. Pushed aside temporarily are the normal concerns of business, family responsibilities, community affairs, even busy affairs of the congregation. The retreat gives these busy men time for listening, reflecting, thinking, praying, allowing God to come into their lives more fully and completely.

Time Stands Still

One of the attractive features of a retreat is that man can live without his clock. No experienced "retreater" is time conscious. Time is completely mastered; it becomes man's servant as the Creator intended. Discussions are leisurely, wit nobody in the group to say: "We have to stop at this point." Men a usually surprised at how kindly tim can be. Not only is the pace events relaxed but men are surprise at how pleasant it can be to spen hours together discussing religio matters. What a contrast to son adult church-school classes whe people seem to be bored for 30 mi utes every Sunday morning! Mea periods for recreation, prayer perio are similarly unhurried. In short, retreat brings man back into th natural rhythm of life.

A flexible and relaxed schedu prevents the retreat from becomi a tight spiritual exercise, whi certainly is not in keeping with t theology of our church. A gener outline of the schedule should i clude group and individual worsh periods; discussions led by the retre master or chaplain; quiet periods creative silence; music and singin fellowship and recreation; Bib reading and study. Even though t schedule is not a tight one, the treat should have order; there shou be careful preparation for each p iod of the retreat. No wise lea should expect that things will "j happen" without adequate prepa tion. Details are important, too. M should be told to bring their Bibl someone should bring hymn boo a book corner might be included

What Matters Most

One of the benefits of a retreat that men rediscover what matters st. As our schedules get busier l busier, it is very easy to lose ck of life's ultimate purposes. e of the men reflected this by say- : "The discussions and periods of ative silence made it possible for to see my relationships in a new nt. To see my loved ones and my iness associates in the light of a spel of love is to see them quite ferently." Another man, an execu- so busy that he can never sit l, had this to say: "For the first e in my life I learned the value keeping quiet before God, and ding my Bible reflectively. I'm prised that I can sit still!" A d man, one of the pillars of the gregation, reflected: "The retreat bled me to stop dead in my ks and face myself as I never e before. I discovered quite a things in myself which surprised both on the credit and debit of the ledger."

Discoveries such as these help pause and get a fresh start. The who discovered what matters t is now ready to spend more and effort on the majors of and skip some of the minors. busy executive who couldn't sit is developing silent periods as of his schedule. And the man discovered things within him- which he never saw before has w appreciation of sinfulness and 's grace. For him, Christ is very in every life experience.

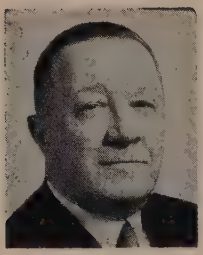
Where Hold a Retreat?

wo things are required of a eat place: change and adequacy. Holding a retreat at a quiet resort area in mountains or by the sea, satisfies the need for change. This is particularly true of people in urban areas. The same change is needed by people in rural or suburban areas. A place which gives men new surroundings, if possible beautiful surroundings, will go far in helping the purpose of the retreat. A change of the atmosphere prepares men for a change in schedule. It invites new thoughts. It puts men in a mood of gratitude and anticipation. This is exactly the frame of mind which men need if they are to get the most out of a retreat.

The second requisite of a retreat place is that it be adequate for the program. There should be place for walking, for periods of silence, for group discussions plus comfortable sleeping quarters and good food. One more consideration: all these facilities should be obtainable at a reasonable cost. Most men who go on retreats have families, families who need food and shoes and who also might like to go on a retreat with groups of their own kind! Keep the budget in line. Incidentally, it is wise to accept full-time registrations only. Part-time attenders interrupt. This may suggest that the place of the retreat be far away from home or that there be this understanding on the part of all who attend.

Project for Your Men

Men's groups are frequently in need of stimulation. Here's a project which could inject new life into your group. The fellowship, the unity in Christ, the growth of friendships which are possible in retreats pay rich dividends.



Education For Living

By Earl S. Rudisill

Traits That Make a Counselor

In any group of people some are almost certainly in need of counse they have worries, perplexities, problems for which they have not been a to find the solution. Some don't know where to turn for help. Pastors giving more and more time to helping their people to discover solutions their difficulties. Other church leaders can, in varying degree, be of h to those with whom they are working. The better they prepare themsel the more helpful they can become.

The counselor has to accept people as they are, and refrain from lec ing them or upbraiding them for their mistakes. In order to do this adviser has to accept himself in similar fashion. One must be natu unaffected, and agreeable. In counseling there is no place for arrogance or artificiality.

If one has had little experience in advising people he is likely to counsel them in line with his own prejudices and feelings. Problems have to be approached in an objective way. The counselor, after he has analyzed the case, ought to be able to lay before the counselee several suggestions for his consideration. Or after the troubled person has bared his soul he may rather suddenly discover a solution to his problem. That may be the solution, or it may lead into further exploration.

Any one who is going to help others must be strictly confidential in dealing with worried people. It is sickening at times to discover some one who is trying to advise another and who tells through a congregation the confidential information which has been entrusted to him. Counselees often need to give highly perso facts in a confidential way — it necessary if there is to be any s tion. But any seeker of help mus assured that whatever he tells wil held in confidence.

Now, here is a little caution — important one. Some amateurs, w they develop some facility in dea with people, face the temptation reaching over into the field of professional counselor, the consul psychologist, the psychiatrist, or social worker. To yield to this tem tion may lead to considerable ha While doing everything within o power to help people, a worker w out professional training ough understand when he is confro with a situation which is cle beyond his abilities or skills. S problems, and persons, should be ferred to a better qualified couns — probably a professional.

Going the Second Mile

Carl Wolford

How much are we interested in otherhood work? How far will go in extending this work? Will go as far as the first mile?

Some of us will go for the first le. We will go to the trouble of iting to the pastors of some urches in our area and maybe all them. And if we have a lay ntact, we will write to him. On first mile we will go as far as ride five or ten miles one-way to ch somebody. And we may call ne churches further away on the ne.

Going the second mile is where rub comes in. It's like walking a new pair of shoes a little too It begins to pinch a little. The ond mile may pinch our wallet ittle. It may use up some more our spare time. It may be a vier strain on our automobile or may demand the use of more of talents.

know a synodical Brotherhood has this slogan: "Visit each rch in your conference at least e a year. A Brotherhood in y church."

heard one brother talking to ther at one of our conventions ntly and the one was trying to tact a church by mail but nobody answering him. So the other man said, "Why don't you visit this church some Sunday?" The reply was, "It's forty miles round-trip and if I have to go to one of their meetings it will mean eighty miles for me to travel."

I know two men who rode 100 miles one-way to a meeting on a night in the middle of the week, and they had to go to work the next day. I also know of three men who quite recently rode 320 miles one-way to a Saturday synodical executive committee meeting. Those men arose at four o'clock in the morning.

It's things like that which mean going the second mile. We should give of our time, we should use our cars, and we should make those long-distance phone calls to keep in touch with our units. We should dig in our pockets for that extra cash. You can say that it is giving until it hurts.

One day one of our Brotherhood men called another by the nickname Sputnik, because the fellow traveled a bit on extension work. According to reports, the real Sputnik traveled 18,000 miles an hour, but I can see where all of us in the whole United States and Canada can travel thousands of miles on extension. Not in an hour of course, but we can be traveling long after Sputnik quits; and when we pass on, others will take up our labors.

---

r. Wolford, White Plains, N. Y., is ex-on chairman of the Brotherhood of the York Conference.

Honorary Life Membership

BY PHARES G. BEER

President B. T. Bodie has reappointed William Shetlock, 22 South Fourth St., Coplay, Pa., as Honorary Life and In Memoriam secretary of the United Lutheran Church Brotherhood, and therefore all synodical treasurers and others who remit directly should send their checks and application blanks to him at the above address.

The question has been asked, if a person has received more than one Honorary Life Membership, should they be credited on an In Memoriam with the number of Honorary Life Memberships times ten dollars? The answer is "no." Only one Honorary Life Membership can be credited on any one In Memoriam. If there are two or more In Memoriams, then one of a number of Honorary Life Memberships may be used with each In Memoriam.

On account of an inadvertent mistake in the Honorary Life Membership list in the December issue of LUTHERAN MEN the name of Louis F. Becker should be credited to the Florida synod and not to the Michigan synod.

During 1957, seven In Memoriams were given, three to former United Lutheran Church synodical presidents, and 135 Honorary Life Memberships. Below is a list of all Honorary Life Memberships by synods granted since November 1st:

Canada Synod
O. T. C. Stockman

Central States Synod
Harold E. Johnson

Florida Synod
Carl M. Brubaker
Fred G. Hoegner

Georgia-Alabama Synod
A. Kenneth Altschul

Maryland Synod
Walter Bitner Freed, D.D.

Michigan Synod
Werner Wyas

New York and New England Synod
John C. Gehret

North Carolina Synod
Gaither Drye
Walter Isenhour
John E. Wise
E. C. Cochran

Pennsylvania Ministerium
Galen Krieger
Peter N. Wohlsen, D.D.
Arlington L. Lewis
Howard I. Sheckler
Ernest K. Bossert
Ralph H. Marks

South Carolina Synod
J. L. Gaffney
J. J. Kibler
John Martin Awtrey
Edgar J. Pennington

Virginia Synod
Samuel Richard Shutters

There were 23 Honorary L
Memberships issued these
months, 23 the previous two mon
and 17 for the first two months,
a total of 63 for the first half y

NORTH EAST WEST SOUTH

of Men and Their Activities

The New York and New England Synod Brotherhood had a combined ecutive meeting and workshop in Albany during December. The attendance s excellent, with every conference represented. Workshops on scouting and ension were held. A discussion of some of the constitutional changes ected by the ULCA Brotherhood was held. President Earl Freese presided l challenged the men to help eliminate obscene literature in their com- nities. The New York and New England Synod helped pay the cost of ding the meeting.

* * * *

In a number of synods Brotherhood men have been recruited to lead King's Men Crusade session in the lay schools of evangelism. J. H. gen, ULCA Brotherhood evan- ism director, has been contacting se men whose names are forward- to him. Briefing sessions have n held in the Pittsburgh and tral Pennsylvania Synods. A dis- sion guide is available for leaders the King's Men training session.

* * * * *

he South Carolina Synod Broth- ood held their 1958 convention Lexington, in January. Aubrey ney represented the ULCA therhood. Cecil Bowers, presi- t, presided. President Brehm of University of Tennessee, was the quet speaker.

* * * * *

ynodical Brotherhood conven- s are scheduled for February 7- in Albany, Ga., where the rgia-Alabama group will be meet- On February 14th, the Virginia od Brotherhood will convene. Mauney will represent the ULCA Brotherhood at Georgia-Alabama and Mr. Logan at Virginia. J. H. Oetgen of Atlanta is the banquet speaker for the Virginia meeting.

* * * * *

Kenneth Helwagen, vice president of the Ohio Synod United Lutheran Church Men, was selected as man of the year by his congregation. The award carries with it a membership in LLM. He is president of his own men's group and the first man so honored who was not a member of the church council.

* * * * *

Reformation Lutheran Brotherhood of New Market, Va., has contributed more than $300 to the home mission gift fund of the synodical Brotherhood. At the time of the report this was about one-third of the total contributed toward a $5000 goal.

* * * * *

The Southern Conference Brother-

hood of the Texas-Louisiana Synod met recently at Ander, Texas. The new president is William Hahn of Port Lavaca, Tex. Calvin Bruns presided at the annual meeting. Texas-Louisiana Synod Brotherhood has extended an invitation to the ULCA Brotherhood to hold their 1961 convention in Texas.

* * * * *

The New York Conference Brotherhood held their winter meeting at St. Peter's Lutheran Church in Manhattan in late January. This conference has been doing an outstanding extension job under the leadership of Extension Chairman Carl Wolford. Every church in the conference has been visited at least once in the interests of the men's work of the conference. Clarence Neun, synodical vice president, has moved to New York City recently.

* * * * *

The Alberta Conference Brotherhood of Western Canada recently appointed their first scouting committee. The Rev. Karl Freitag and F Barton were given this responsibi by Conference President Mi Schmitke. Albert Peterson, vice pr dent of the conference Brotherh is planning a workshop on men's grams in the congregation.

* * * * *

The annual meeting of the tional Lutheran Committee on Sc ing was held January 24 at LaSalle Hotel. Loren Ness, scouting director, presided. Au Mauney, ULCA scout director, P dent Bodie, Mr. Logan and others tended the meeting. Increased acti in all departments of our work noted, especially in the number Pro Deo et Patria awards gran

* * * * *

The New York offices of Brotherhood now has availabl plastic name holder for your n ings. This slides on the pocket of or shirt and has an attractively p ed name card. These are done plastic at $1.75 per dozen.

United Lutheran Leaders Participated in NCCCUSA Assembly in St. Louis last Decem

Left to right: Dr. Franklin Clark Fry, ULCA president, chairman of the General P and Strategy Committee, NCC; Bishop G. Bromley Oxnam, the Methodist Church, chai of the General Study and Adjustment Committee, NCC; Dr. H. Torrey Walker, U Publication Board Executive, vice chairman of the Council's Business and Finance Comm Dr. Eugene Carson Blake, president of NCCCUSA.

At the General Assembly of the National Council of Churches d in St. Louis last December, the following Statement on the urches and Segregation was adopted:

Racial segregation is contradictory to the teaching of Jesus. Christians in increasing bers are convinced of this. The majority of the communions in the National Council Churches have spoken out against racially exclusive policies and practices within the ches. There is increasing movement in the direction of developing racial inclusiveness ll levels of the churches, life and work.

Furthermore, most of the member communions have made it clear that they must se any law or community practice which segregates or discriminates on the basis of , color or national origin. Such laws and practices are contrary to the Christian ciple, that all men are beings of worth in the sight of God. They deny the God-given s, the enjoyment of which are guaranteed to all persons by our free and democratic ty. In this connection many national, regional and local church bodies have supported United States Supreme Court's decision regarding the elimination of segregation from c schools. They have spoken with equal clarity against segregation in public transporta- housing and other aspects of community life. Many of the member communions of National Council of Churches have carried forward within the churches active programs cial education and action aimed at the elimination of segregation in all spheres of Despite these activities, the churches must do far more to live up to the responsibilities Christian brotherhood.

It is encouraging that a large number of church groups and others have been speaking against the fact that economic, political and community pressures are being applied nwart desegregation of the public schools. These pressures deny economic, social and cal rights, above all the right to vote, threatening the very foundations of our nation. deny such personal rights as freedom of religion and conscience, freedom of speech, lom of peaceable association and assembly and freedom from arbitrary arrest, police ility, mob violence and intimidation.

The General Assembly of the National Council of Churches is grateful for the effective itian witness which many churches and individual Christians are bearing in communities rbed by tension and confusion in connection with problems of desegregation. We join in urging responsible local community action and obedience to the mandates of the d States Supreme Court. We hope that the necessity of further federal enforcement ghts can be avoided by the responsible action of local authorities. We are thankful churches and individual Christians impelled by the mandates of the Gospel of Christ standing for justice along with reconciliation, for law along with self-discipline. We e the churches and our fellow Christians in these agonizing situations of our sympathy prayers, of our resolution to assist them in ways that may be helpful, including nued practical support when they suffer hardship as a result of loyalty to Christian ples.

The General Assembly of the National Council of Churches reaffirms at this time its ciation of the pattern of racial segregation, both in the churches and in society, as lation of the Gospel of love and human brotherhood. Segregation is also bad economics, ful of human resources and detrimental to the development of a healthy, political nd a grave obstacle to the development of our relationship with the churches. This al Assembly commits itself, and urges the member churches and all of their tuencies to commit themselves, to strengthen further the efforts and to increase ork of the churches, national, regional and local, to achieve as soon as possible a egregated society.

Love God, Love His People

With her arms around her father's neck, Mary was speaking words of endearment to But her mother noticed that over her father's shoulder she was sticking out her e at her brother Tom. The mother said, "Take your arms down from your father's Mary; your father loves Tom as much as he loves you, and you can't stick out tongue at your brother and love your father." When you hurl your curses, by word ed, at those of another race or class, you must take your arms from around the of God.

Louis H. Evans in **MAKE YOUR FAITH WORK**
(The Fleming H. Revell Company).

The Boy You Missed

You probably don't even remember either Johnny Karr or Ted Willson, although both of them grew up just a few blocks from your home. But you had a lot to do with the lives of both of them.

You may have seen their names in the paper a few times. Once there was a note in the high school column about Johnny's election as president of the sophomore class. Later the same year you read an account of how Johnny rescued Ted from drowning at a school picnic at Cass Lake. Then there was the mention of a group of young men who had taken their medical exams for military service. Johnny was accepted, Ted was rejected.

A year later the papers carried the report of Johnny's citation in Korea for unusual courage and ability in leading his platoon, cut off by enemy advances, back through miles of wilderness to his own lines. Only his outstanding skill in first aid, tracking, and compass had kept his men alive.

The last mention was just the other day when Johnny's name appeared among the graduates from medical school at the state university.

Probably you don't even remember it, but it was you who, back in 1939, called on Johnny and his parents one evening and invited him to join Troop 42. I heard him telling some of the fellows at school about it later.

He was a bit slow at first, but

through opportunities in the tr
he gradually developed into a
leader, first assistant patrol lea
then patrol leader, and finally se
patrol leader. He came back f
camp each summer browner
sturdier. Perhaps you watched
some of the neighborhood kids
with growing envy, as he moved
steadily through Star and Life
Eagle rank. His glowing phys
vigor, his alertness, and his abilit
work with others won him many
portunities at school and in
church.

I've heard him say that the s
that brought him through the K
experience were learned mo
through scouting. And his choic
medicine as a vocation stemmed f
the warm friendship that develo
between him and Dr. Oliver,
was his counselor for the first
merit badge.

Ted Willson might have bee
Scout too, but somehow nobody
asked him. He was a bashful so
kid and although he used to
past the meeting place of Troo
on Tuesday evenings, he never

Reprinted with permission from **Scouting** magazine.

d the courage to go in. He used
avy and admire Johnny, especial-
fter the day at the picnic when
stepped into a deep hole and
hny came racing over with swift,
erful strokes to rescue him.
f course Ted was chagrined at be-
rejected for military service, but
too surprised. He had never
husky enough to get into ath-
letics and he had somehow missed out on body-building activities like hiking and camping.

He isn't bitter. He has a pretty good job and he's getting along all right. But sometimes he wonders what his life might have been if you had invited him to join Troop 42, too.

I know the inside story because, you see, I'm Ted Willson.

s 90-year-old grandmother, who sur-
a Siberian prison camp for more than
ears, arrived in this country through
fforts of the Lutheran Refugee Service
the Lutheran World Federation. She is
Christine Heinzelmann, shown being
ed at Idlewild Airport by Lupi Nassi
Anne Marie Joyce, hostesses for Pan
can World Airways. The nonagenarian
e first refugee admitted to the U. S.
non-quota visa under legislation enact-
y Congress last September. She will
n Philadelphia with her daughter, Mrs.
tine Rudnitzky. Mrs. Heinzelmann was
ed by the Russians in 1956 and per-
to return to Germany.

—Religious News Service Photo

Lutheran Church Men Convention

The sixteenth biennial convention of the American Federation of Lutheran Brotherhoods was held November 21-23 in the Fort Armstrong Hotel, Rock Island, Illinois.

The convention program had three group discussions on "Church Men and Social Issues" under the leadership of R. H. Alexander, Billings, Montana, the president of the Evangelical Lutheran Church Brotherhood; Carl H. Jacobson, Rock Island, Illinois, the executive director of the Augustana Lutheran Churchmen and Howard L. Logan, New York, N. Y., the executive secretary of the Brotherhood of the United Lutheran Church in America.

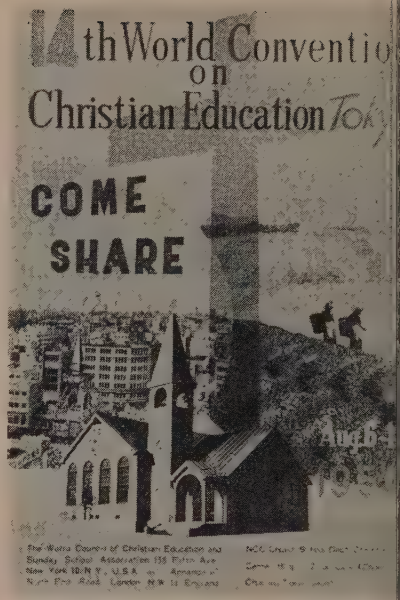
This organization has a National Lutheran Committee on Scouting, a Scout Camp Chaplaincy Service Committee, a Committee on Pro Deo et Patria Awards, a Committee on Lamb Awards and an Editorial Committee which outlines and supervises the preparation of the monthly topics used in all Lutheran men's groups in America. This organization operates across Lutheran general body lines in America to execute general Brotherhood activities and to foster Lutheran understanding and ultimate

unity and union among the Lutheran Church bodies in America.

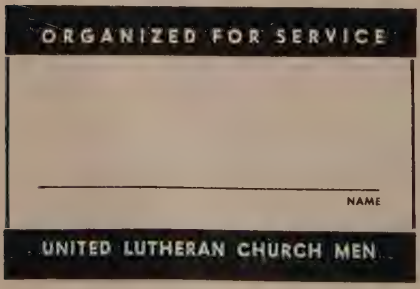
The addresses of the convention were delivered by Dr. Conrad Bergendoff, president of Augustana College, Rock Island, Illinois; Dr. G. Elson Ruff, editor of *The Lutheran*, Philadelphia, Pa., and Pastor Victor C. Rickman, St. Philip's Lutheran Church, Chicago, Illinois. Some of the sessions of the convention were held at Augustana Theological Seminary.

The name of the organization was changed to Lutheran Church Men of America by adoption of a new constitution, and in the future it will carry on its activities through a governing board of about 14 members, which will be elected by the affiliated groups. These officers were elected for the ensuing biennium: President Dr. H. F. Kilander, East Orange, N. J.; Vice President E. A. Anderson, Washington, Illinois; Secretary Carl W. Johnson, Ishpeming, Michigan and Treasurer Arthur J. Helling, Minneapolis, Minnesota.

—Phares G. Beer



This poster is being used to promote 14th World Convention on Christian Edu tion to be held in Tokyo, Japan, Au 6-13. The meeting will be sponsored by World Council of Christian Education Sunday School Association. Some 4,500 d gates from more than 60 countries expected to attend the convention. poster was designed and printed in Jap It shows a typical Japanese church age a background of Mt. Fujiyama rural sc —Religious News Service P



Shown here is a picture of an Identification Badge available from United Lutheran Church Men headquarters in New York at $1.75 a dozen postpaid. It is a durable plastic badge which slides on coat pocket with name card inserted as illustrated above.

Most Significant Religious News Stories of Year Picke

In his "Church World News" ra program broadcast on Dec. 29 o nearly 100 stations in the Uni States, Canada, Alaska, Haw Puerto Rico and the Virgin Islan Richard T. Sutcliffe announced fourth annual list of the ten most nificant religious news stories of year.

Sutcliffe is associate director of Department of Press, Radio and T vision of the United Lutheran Chu

merica and producer-commenta-
of "Church World News," award-
ing weekly religious newscast.
is selections:

Billy Graham's New York Cru-

Hildy-McCoy Adoption Case

Atlanta Clergymen Call for
eration on Integration Issue

"Life" article calls Sunday
ol "the most wasted hour of the
"

Lutheran World Federation un-
akes extensive study of Roman
olicism

Church Benevolences top $2,-
000,000 for first time in history

Pope Pius' encyclical on films,
o and television

Protestant Merger Moves in
rica

Communist Oppression of
rches in East Europe

. Roman Catholic stand against
ady dating"

Never before in history has re-
us news received a bigger play
vider coverage," Sutcliffe said in
selection of the Graham crusade
Manhattan as No. 1 religious news
of 1957. "There must have been
ally millions of column lines in
spapers and magazines around
world. Radio broadcasts and
ly television programs gave mil-
the chance to see and hear him
erson.

One way or another, the crusade
an impression, one strong
gh for future historians to in-
in the significant happenings of
—the year Billy Graham cru-
in New York."

●

Make your plans NOW
for the
KING'S MEN PROGRAM
in your
CONGREGATION
from
EASTER TO PENTECOST
Write to
The Brotherhood
231 Madison Ave.,
New York 16, N. Y.

Second Front

(continued from page 5)

of these communities. In the city, lives are being shaped, minds developed, moral and spiritual attitudes molded. These areas of the city are the seed bed of our future, just as rural America has been the seed bed of the city.

Even mobility affords opportunity for the church. Historically, the movement of people has been important to the spread of Christianity. The Christian family that moves is not a loss, but is a congregation's opportunity to penetrate another community with the Gospel. Every aspect of our urban challenge can be pregnant with opportunity.

The Board of American Missions accepts this opportunity, this second front, with serious concern. How can we best attack the city? What shall our strategy be? We can strengthen our present footholds and we can enter new fields in the city where we have no witness. Both are being done. But any strategy to serve the city is too complex to be the work of this one Board. It must be the united effort of the whole church on all fronts, requiring bold planning and imaginative experimentation. There is no simple solution to any Christian battle.

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needs the
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Priesthood of Believers

One of our positive hopes in an effective city ministry is the men of the church. From Reformation theology came a new church order through which two tasks could be realized (1) the Word preached and heard and (2) the members assume the full responsibility of the priesthood of believers. For understandable historical reasons, the latter was never realized. The priesthood of believers helped point out the similar status of members and clergy in contrast to the Roman doctrine, and for a long time was but a vestigial reminder that the office of the ministry, though not capable of fulfillment by every Christian, by spiritual right could be held by every member.

But indications are that this principle is being realized. In recent years the men of the church are assuming increasing responsibility. This trend would have tickled Luther, who confidently believed that in time, if the Word and its preaching were made central, the Spirit would move men to fulfill this important function. But even now, we have scarcely tapped our potential. The growth of this tren necessary for the church to su because today's demands on pastor are impossible. As city has become more complex, the tor's work has multiplied over over again. As this thrilling resp of men who serve their Lord full devotion is growing, fortuna their motive is not that of sympa ic concern for their pastor's he They are finding a genuine sati tion in fulfilling their responsil in the priesthood of believers. find more and more congrega where the men work side by with their pastor. One midwe congregation grew in membe during a pastoral vacancy thr the evangelism efforts of the lay More and more frequently pa affectionately introduce their as "my assistant pastor." This hope has had a vital effect on life of the church.

What Men Can Do

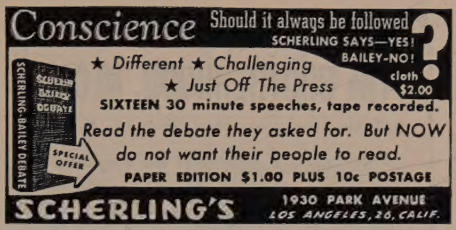
Furthermore, our economic h ings have provided even gr possibilities. A shorter work wee 30 hours is under discussion an 20-hour week is on the horizon. Christian layman of the futu capable of devoting as much to his church as to his secular tion. Retirement no longer m inactivity. Many retired or retired men in their most produ years are now finding a new lif full time volunteer Christian ser And we should not overlook many younger men who leave lar vocations to enter the semi As the church expands its wor both fronts, the need for pa

become even more critical. De- l laymen could provide an nited source.

ne responsibility of the priest- l of believers also requires a r understanding of the faith. Christian man of today desires etter theological understanding is faith and truly wants to make aith relevant to life. That these no longer think of the church quiet secluded retreat on some street is gratifying. The church ld be at the center of city life! wish to make the Gospel vital no longer count its cost. Thus, Lutheran Church of San Diego, ., relocates one block and pays ,000 (with Board of American ions Loan Aid) for a site to ild in the heart of the city. Or eter's Lutheran Church declines 0,000 for their church property ay in central Manhattan. Those regations staying to battle in a ging community find that out- ling men will come miles past churches, asking "May we you? We are thrilled by this nunity ministry." Other equally ng expressions of the impor- placed on the church's city ss can be documented.

Encouraging Signs

this new concern for the rel- ce of the Gospel, laymen are ng to become better informed stians. Luther would have ed to the opportunity the church has to actualize the priesthood elievers in this way. The signs n evidence—the increasing flow paper-back" theological writings, ological lay movement in Ger- known as the Evangelical



Academy, and business men's luncheon groups meeting weekly to discuss theology. Such movements will deepen the spiritual life of our congregations. Each member will feel the impact. With today's mobility, a theologically conscious membership is essential because far too many members are lost under the statistical category "losses—otherwise". In one large metropolitan area where we have 60 congregations (including new missions) the "losses—otherwise" for the last 10 years was almost 14,000 adults, nearly twice as many as were transferred. The net growth of these congregations was only 7,800 members. Similar figures could be given for other large metropolitan areas. The problem is not mobility; the problem is people lacking deep spiritual roots. This increased theological appetite among the men of the church is encouraging.

These hopeful signs of the actualization of the priesthood of believers have produced another trend too important to be overlooked, a wholesome understanding of the universal church as contrasted to historic "congregationalism." The sources of our congregational self-centeredness are probably many and complex. Luther strongly attacked the Roman Church for absolutizing the univeral church in a whole sacral apparatus

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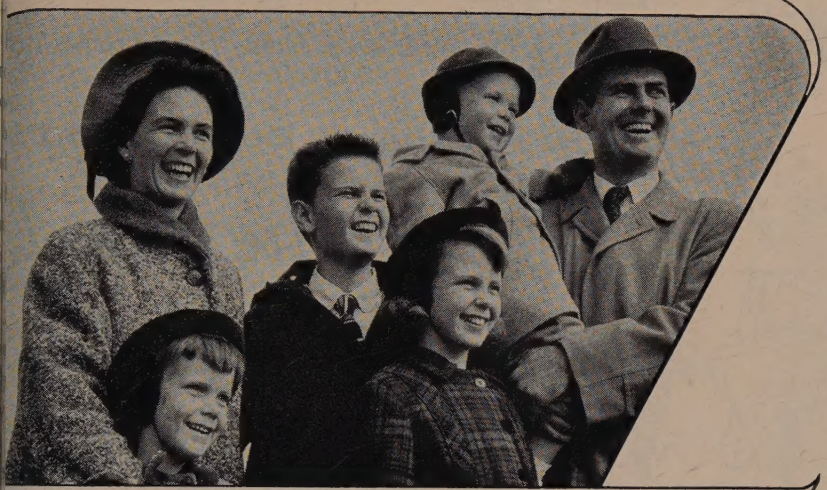
of the papacy, hierarchism, c
law, etc. The congregation was
pletely absorbed! Convinced of
power of the Word to activate
priesthood of believers, Luther
quick to entrust the evangelical
gregation with the new church o
So to see a developing priesthoo
believers followed by a renewed
derstanding of the universal ch
is not surprising, though gratify
This new understanding is
than stewardship education. It
new interest in the welfare of fe
members in other congregations.
battle against a common foe ha
vealed the need for a united e
and in the larger cities, our lay
are expressing the desire to
at regular intervals to plan toge
to share common problems and
cerns, and to work out a strategy
ministering to their city. This c
be the most meaningful develop
the church has ever experience

There are many other bright s
on this second battlefront. And t
are also many discouraging
backs. But temporary losses ca
shake our belief that the ulti
victory belongs to the church. S
lites spinning overhead may be
some reminders of man's
achievement! But we are not el
because before us is the task o
building the city from the scatt
pieces of community left behin
our scientific advances. There
no easy answers and no simpl
lutions. But we shall rebuild.
shall fight. We shall bring Chri
the teeming metropolis. The me
the church could be our s
weapon!

Emphasis is on *each* individual



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